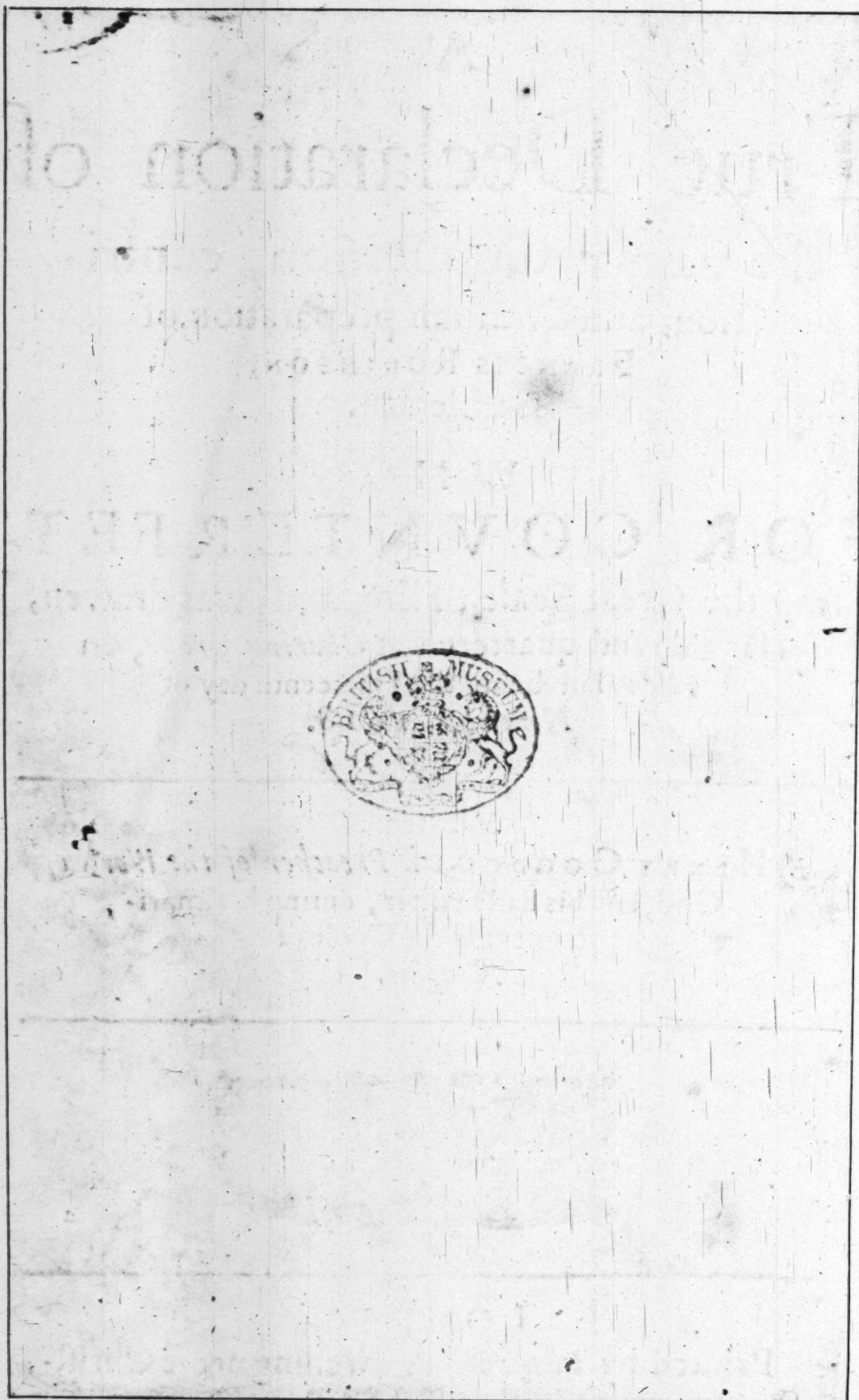


A
True Declaration of
the happy Conuersion, contri-
tion, and Christian preparation of
FRANCIS ROBINSON,
Gentleman,
WHO
FOR COUNTERFET-
ting the Great Seale of England, was drawen,
Hang'd, and quartered at *Charing-Crosse*, on
Friday last, being the Thirteenth day of
November, 1618.

Written *K*
by HENRY GOODCOLE *Preacher of the Word of*
God, and his daily visiter, during his impri-
sonment in the Gaole of
Newgate.



LONDON
Printed by *Edw. All-de* dwelling neere Christ-
church. 1618.





TO THE RIGHT HO-
norable Sir *Henry Mountague*, Lord

Chiefe Iustice of England, grace and Honour bee
multiplied here, and by the mercies of
Iesus Christ, fruition of his glory, and
euerlasting Happinesse
hereafter.



Right Honourable, I am in a great
straite, betwixt hope and dispaire
standing, your worthines and wis-
dome to trouble with such an vn-
worthy labour as this is ; for which
my ambitious and bolde presumpti-
on, I stand at the Barre of your lear-
ned Iudgement, and decme to bee
arraigned, conuicted, and adiudged
of the same. But my hearty desire
of the welfare of our now flourishing *Hierusalem*, and her In-
habitants, which I pray God long it may so continue, & vn-
fained zeale, thereunto is constrained thus to breake soorth,
thus to proclaime vnto all her dwellers therein, your great
mercy to distressed soules, desiring to comfort them, & by all
meanes possible to saue them, aswel as your Iustice & zeale to
punish and cut of offenders: both which to be conioyned to-
gether in your Noble heart, of late are expressed, In sending
to a perplexed and distressed soule, when time of neede did
greatly require the same (phisicke) by that heauenly Phisiti-
on, and Messenger of God Mr. *Robert Prickes*, into whose
Industrious labour and haruest, I was bolde to intrude my
selfe,

The Epistle Dedicatory.

selfe, and thrust in my sickle. And now further desirous to
explaine vnto the world, the good successe and blessing that
God in his great mercy gaue to our willing labours : Hum-
bly crauing your Honours patronage and acceptance, which
if your Hon: vouchsafe to graunt, will incourage vs to be at
your Hon: command in the like seruice. And being sheltred
vnder your fauourable countenance and acceptance, wil make
both the cause & help of our Ministrie, respectiuey regarded
and welcome, to whome wee shall be called. And this La-
bour now published, & conuayed, my only ayme & intent by
dispersing of it, is to vestigate your Hon: steps, to wish & en-
deauour the generall good of all, & particular hurt of none :
The Lord Almighty of his great goodnesse long continue
your Hon: amongst his people for their welfare, to be as e-
uer your Religious courses haue explained, to be Noble, cha-
ritable, and Religious, a defence to such as else would be op-
pressed, and an incourager of the good and vertuous.

*Your Honours in allreadines, and
humilitie, to be commaunded:*

HENRY GOODCOLE.

To



To the Christian Reader.

I Amentable and perilous, are these times and dayes wherein we now live, to see the abounding of sinne and iniquity, and pure religion, to the corrupt hearts, and unstable fantasies of men, to be wrested, as they list, to finde diuersitie of Religions, Sects and Schismes, as the hearts, qualities, and manners of men differ, thereunto they equinoiate their profession and religion, the which instability, wherein there should not in the least manner be any inconstancie, breeds corrupt lines, and unrecoverable down-falls, of many hopefull young Gentlemen, worshipfully descended, and carefully entered, the true meanes of preventing such horrible wickednesse. Of which duly considering, and pondering in my minde, it did in some measure perswade me to a periode of this by mee now published, before I had put penne to paper, to write, being daily experienced, that where one suckes honey, another followeth, and thence sucketh poison; for it is a thing most impossible, to please the humours and fantasies of all men. But when I remembred the cause I had to handle, which was for the publique good of my Countrey, to admonish them to take heede by other mens hurts and harmes, and for feare it should slip out of their mindes, This person Francis Robinson, his haynous fall most remarkable, and deplorable downefall, becomes my subiect, to write; instigating mee thereunto, and encouraging mee, not to neglect my intended and good determination to a generality, for feare of the barking and contradicting spirits of our age, but to performe

To the Reader.

the cause and quarrell which I must write of against God and our enemies, how by arrauening Wolfe, a Romish Catholike, as he was blinded, became a blind guide to this poore Gentleman, to make him fall into the same ditch as he did, whereby like a silly simple innocent Lambe by his subtillie seducings, and inticings, his destruction befell most suddaine and fearefull. I leave what I shall relate vnto thee to thy construction, desiring (if I may) to haue a charitable censure of thee: Concluding with my hearty affection to thee, & Christian admonition, howsoeuer thine is to me-ward. Stand fast in thy faith, profession, and religion, and I pray God, that other mens harmes, may make thee and all others, fearefull, careful, and watchfull, that you fall not in such manner as many before this day haue done: the vndoubted preuention whereof is, daily to inuocate Gods grace from above, to ayde and assist thee, that thou fall not into the same mischieses, who are as weake, fraile, and subiect to be tempted, as others before thee were. And thus with heartie prayers to God to assist thee to be a conquerour in the day of battell, and constant in the time and day of triall: I rest;

Thine in the Lord Iesus,
a labourer for thy welfare.

HENRY GOODCOLE.

A true



A true Declaration of the happy
conuersion, contrition and godly
preparation, of *Francis Robinson*
Gentleman.



Diuing mens wordes are euer remarkable, & their last daies memorable for succeeding posterities, by them to be instructed, what vertues or vices they followed and embraced, and by them to learne to imitate that which was good, and to eschew euill. But such is the depraued and corrupt nature of all Mankinde, and Satans subtilty (mans mortall enemy) that darly goeth about, and labourereth by all meanes possible he can, to blindfolde vs, stopping vs out of the way wherein God hath appointed vs to walke, and the example of Gods children that haue trod out the way before vs. Oh how much do these our daies wherein we now liue (tho vs the true experience of the same) that multitudes for company sake, conioyne themselves in all manner of mischief, and runne in heapes with delight, to commit most abhominable sins, presuming on Gods patience, because he doth not presently punish, saying in the pride of their hearts, and glozy of their wicked sinnes, Doth the Lord see, marke, or regard the deeds and actions, of the sonnes of men? No, they say tush, He regards them not: And thus the Deuill by this meanes, gets holde of multitudes, and bringes them in the end, to shame, hell, and destruction: for the reward and wages of Sinne is death.

Let me now my worthy Country-men, present vnto your
view, the experienced reward of sinfull delights, which lately
befell

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befell a Gentleman by name Francis Robinson, well descended, educated, and fostered tenderly, who happening into euill company, quickly, by the lewde examples, and dispositions of others, was brought to be as wicked, and as bad as themselves, for the Deuill doth make wicked men to doe, what he cannot doe himselfe (that is) to bring men to sinne and shame, by lewd mens inticings, examples and directions, to doe as they doe, to walke in their steps and wayes of wickednes, merrily to passe away their times and dayes whilst here they liue, by which tossing, carousing, and iollitie of life, they become altogether forgetfull of God, and the meanes of their saluation, which to redēme from the Paines of Hell, a whole world and to late repentance then small auaillee.

Remember O ye youthfull Gallants now your Creator in the dayes of your youth, and cast not off the yoke of God from your necke, when you are young, least he relect you, when your strength and eye-sight faile you; that is, in your olde age: learne to tread now the pathes of his holy wayes, if ye would be assured to come to the place of his euerlasting happines, for the Lord hateth, and utterly abhorreth all the workes and workers of sinne and iniquitie: but those that loue and feare him he maketh much of them. What you shall see, and say with the Prophet Dauid, Psalme 58. verse 10. Doubtlesse there is a God that Iudgeth the Earth, that he is a iust God and loueth righteousness, and hateth iniquitie, repaying vengeance vnto them that delight in the same, my ensuing sequell shall declare vnto you: example doth daily testifie, and at this present confirms the same. I pray God the wanton and roaring Gallants of this our Age, may by them be warned, but much it is to be feared they will not: If they will not, let them take heed as they goe for company, they hang not for company, wher at, for ought I doe perceiue they make a scoffe and scoime, to thinke in that manner of dying they dye valiantly, when that it is indeed most desperate, deuillish and damnable, and sauiours no whit of the least sparke of Gods grace, but of contempt of God, and the
ripe

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ripe fruit of Satans bondslaves, which is to commit sinne, and to boast and bragge of the same, to be the full height of a reprobate soule, from which good Lord deliver vs all.

Now to confirme you how this Gentleman, as he himselfe related to me, fell, obserue what followeth.

Soone as euer he was brought into the Gaole of Newgate, he looked round about him, and earnestly entreated those that stood by him, to take heed of Papists, and euill company, for they were the cause of his destruction. From the Lodge he was conuayed by the Keepers into the common Gaole, where he remained some two houres, on Tuesday the tenth day of Nouember, from which side he was remo-ued to the Maister side by Warrant, from the right Honourable Sir Henry Mountague, Lord Chiefe Justice of England, who for the same was most hartily and humbly thankful, and counted it, as well it did deserue, a great fauour from my Lord, there to sequester him, the better to prepare and fit him for his end. And that no meanes might be wanting to worke that good worke in him of repentance, contrition, and assurance of his saluation, like a good Samaritane that Honourable and religious Judge, as he had wounded him by denouncing his iust Judgement of deserued death, which is to flesh and blood most fearefull and vnwelcome, yet such was his Honourable care towards him, which is worthy of remembrance, what lay in his power hee did to comfort him, and in nothing moze appeared the same, then in the sending of my painefull Brother and fellow labourer in Gods worke (Maister Pricket) who did most grauely and wisely apply to his distressed soule (such comfort) as that I doe constantly beleue, the lost shepe was brought home againe to the folde of Iesus Christ.

Whereof most constantly Robinson said, he was assured: for the spirit of God did inwardly confirme the same to him, vndoubtedly to beleue it, of which most comfortable words

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and effectuall working, we were most glad, and ioyfull, that to our weake meanes, God rich in mercy, had giuen and sent such a blessing and cooperation. Thus seeing our industrie and labour begin to prosper to the glory of God, the saving and winning to God a sinfull soule, I was bolde to put my sickle into another mans Harvest, and bestowed likewise my poore willing paines and industry: with what they were I haue here published, and what effect they tooke, I praise God, I laboured not in vaine, but found a hungry and thirstie soule, apt and ready, to receiue them from my hands, and the fruites thereof, repentance, contrition, and faith.

A relation how we spent Wednesday Euening,
being the eleuenth of Nouember.

Note this. **S**oone as euer I came vnto him, he did like a poore, sicke, and wounded Patient, desirous of cure, tell his whole griefe, not mincingly or sparingly, but faithfully and truly, that I might the better apply and endeavour to comfort him, the beginning of his euils he tolde me, and how he grew worse and worse by degrees, the manner he related, and as neere as I can from his owne mouth spoken, deliuered here the same. Wherein as himselfe obserued we may see the nature of Sinne, which if it be not prevented in time, how it getteth the masterie of vs, and when we would shake off our olde accustomed and habituall Sinnes, we cannot easily doe it, because it cleaueth fast vnto vs, that of our selues, by no meanes we are able, but by the helpe of God, who is willing, and ready at all times to helpe and succour be therein, if we call and seeke for his saving health.

Our conference.

Note this. **H**is lamentable downefall thus begun, the which, I would to God the carelesse and loose liuers, within this Citie of London, would take notice of (namely) that he forsooke God first, before God forsooke him, at which wordes he

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he much lamented, that the Deuill had so blinded and deluded him, to forsake and deny the profession (and faith of the Church of England) to embrace and cleave vnto the Hereticall doctrine of Romish Popery, which are but lying vanities, and vaine shadowes, no way substantiall for the maine ground-woke of a Christian mans salvation. An in-sight, whereinto after it pleased God to be so mercifull to grant him, hee from the bottome of his heart renounced, (that false and Antechristian Church of Rome) sorrowing nothing more for any thing, then for that time, that in that Church hee had bene a member, and reioycing and ioying in nothing more, then that God had opened his eyes to see his former errors, and to giue his heart and soule a light, with earnest desiring and thirsting to be accepted againe, into the company of the true and faithfull beleeuers of the Church of England, which his soule did assure him vndoubtedly was the true Church of God.

His Progression.

Vhen there was warrant out for his apprehension, Note this. he then was in Darby, and hearing that there was waite laide for him, posted thence some sixe miles, but had not the power any farther to trauell, but returned to Darby, to goe and Iustifie his soule fact, which by the narrow looking into, and examining of a Lawyer there inhabiting, with whome he was at variance, his designs were discovered.

When he was thus discouered, and sent vp to London to the right Honourable the Lord Chancelloꝝ of England, by whom he was examined, and vrged to confesse, that his soule fact of high Treason: stood stoutly in the deniall of the same. But hee that sitteth in Heauen laughed him to scorne, and most wonderfully disclosed the secret of his heart, and his soule fact, whereof he thought none should haue knowne, for being re-examined by the right Hon: Sir Henry Mountague Knight, Lord chiefe Justice of England, to him as formerly he did, denyed his soule fact, but behold heere hold the

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hand of God laide holde on him, and how the eye of God was watching ouer him, and disclosed him, by deliuering a Key to Humphrey Smith, to goe to a Truncke, wherein his counterfeited Commission was, and diuers other writings.

It pleased Almighty God, who teacheth all mens hearts wisdom, that the right Hon: the Lord Chiefe Justice thus bethought himselfe, to know the truth, seeing as yet he could get no knowledge, he set spies to watch those that had accesse vnto him, to finde out by them, this foule fact, which most miraculously by the carefull examination of Humphrey Smith (by that graue Judge Sir Henry Mountague) came soneto light thereof, who tolde his Hon: of a Truncke of writings: which so strangely discovered, Robinson thereat was greatly amazed, thinking it a thing impossible to be knowne at all to any; who when that he saw he was discovered, betooke himselfe (of an obstinate denyer) to become an humble, contrite, and sorrowfull confessor of what he had done, and implored mercy and fauour at honourable persons hands, of whome he little deserved the same. But he out of his most Noble disposition, denyed not any the least of his requests, and humble suites, but burped all his former undeseruings, in the bowels of pittie and compassion, grieuing to see what a most wretched course he had runne, that the Justice of the King, and his Lawes, did iustly challenge his deserved death.

May further note and consider I pray you, for these were the wordes proceeding out of his owne mouth: how God did make his owne wisdom to be foolishnesse, therewith to laugh himselfe to scoone, that presuming he had some sound iudgement and true knowledge in the Law, vpon which hee too much built and relyed, for his knowledge therein, was but the flash of pride & presumption: for when the right Worshipfull, graue, wise and learned in the Law (Sir Henry Yelverton his Maiesties Attorney Generall) heard, said, that his intention, made the Law to take holde on him, he thereat was silenced, and confessed his blindness, and ignorance, and that his eyes were shut, and heart insatuated
even

of the Life and Death of *Francis Robinson.*

even unto the day of his tryall, in which it pleased God to reueale to him, his grosse mistaking of the Law, and guilt in this his soule fact, which when he well and plainly perceiued; he then remembred that portion of Scripture which he formerly had read in the 3. Chap. of Ieremy, which stroaketh moze of conscience in him, and that the whole world might take notice that the Judgements of God had overtaken him, aduisedly coated the place recited for memory, that men should feare to offend in the like case, least they come to haue in the end the like reward for their paines.

Lastly, he confessed the person, and first occasion that drew him to commit his soule fact, which was (Conuentiones) the foundation of all mischief. And lodging at the Swan at Charing Crosse, there he grew acquainted with one (Morgan a Romish Catholike) whom he tolde of his thirsting after money, who then shewed the fruites of his Religion, to bring by his wicked device, the body of this Gentleman to his destruction, and (had not God in his great mercy preuented the same destroyed) his soule also, for he went the right way thereunto, by crafty seducing of him to become a Papist. And thus, he leauing and forsaking his God, and Religion, his sodaine downefall afterwards happened, the which he heartily prayed to Almighty God might teach, warne, and terrifie others from the like attempt: and thus spake that morning a little before he receiued the most holy and blessed Sacrament, of the Supper of our Lord Iesus Christ, (said.) that Morgan did seduce him first, from his Religion, and after that, his heart was inclinable to receiue, what Morgans poisoned tongue of mischief would speake, of which kinde of people and their Religion, he desired all people to beware and to flye their Doctrine, it tending onely to mischief and destruction.

His great desire of giuing satisfaction so farre as he could,
to those whom he had greatly offended.

His God and Creator, he acknowledged most highly
by his soule fact to haue offended, and for attonement

A true Declaration,

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His great desire of giuing satisfaction so farre as he could,
to those whom he had greatly offended.

His God and Creator, he acknowledged most highly
by his soule fact to haue offended, and for attonement

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he fully relied on the meritorious death and passion of Jesus Christ.

The Kings most excellent Maiestie in a most high nature he had offended, for which he was heartily sorrie, and craued pardon, willing to render up his life, acknowledging his death to be deserved; and further saying, that if he were neuer so much to be tortured, he deserved the same, and contentedly embraced the same, that so his Maiesties iust wrath might be appeased.

Of all the people in generall, he heartily craued pardon, that he had bene a Runnagate from their blessed Societie, heartily desiring their prayers vnto Almighty God for him. And those from whom he had, by his deceitfull meanes, and guiles, gotten away any mony, he to his power (of my knowledge) laboured to giue satisfaction, sorrowing that hee altogether was disabled, to doe what his hearts desire was.

Thus (deare Country-men) I finding a wandring sheepe, and distressed soule, wanting cure, and care, seeking, and earnestly desiring to be brought home againe, from whence he had strayed, I set vnto him my helping hand, and now publish vnto thee, how in the sweet Pastures of Gods word, this wandring sheepe, was directed, fed, and comforted, by praying sometimes, and meditating at other times, on these sequent portions of Scripture, out of which, I thanke God, he receiued great comfort, and we Gods Labourers, richly rewarded for the same: That we confidently beleue, our labour was not in vaine with him, but wee haue brought home againe the lost Sheepe to Gods Church here on earth, and to his triumphant Church in Heauen.

The prayers where in he was exercised
day and night.

*O Lord my God, in thee doe I put my trust, let me neuer
be confounded. Amen.*

Omnipotent, and most mercifull God and Creator,
great is thy mercy in mans creation, for thy mercie ex-
cédeth

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cōcedeth all thy workes, in the mercifull preserving of man, who without thy blessed ayde, would suddainly come, and quickly slide to utter confusion, didst not thou in thy great mercy and providence daily prevent the same.

Behold me, I humbly pray thee, the worke of thy own hands, and looke upon me, with the eye of thy abundant mercy, that so thereby thy wrath and fury which iustly by my manifold sinnes and transgressions I have deserved, may be appeased; the remembrance of the multitudes whereof afflicteth me so sorely, that I can finde no peace or rest at, for they are a weight too heauie for me to beare: I am ready to faint, and fall vnder them: O send me Lord Iesus power from aboue, to helpe and support me, that I faint not, and finally fall vnder them. Come vnto mee, O my sweet Saviour, come quickly, and powre in, into this distressed soule of mine, thy blessed baulme of thy mercy, O stablish my vnconstant heart, and wandring thoughts, with the comforts of thy free spirit: for in my selfe, O Lord my God, I finde no comfort at all, my conscience doth so accuse me, and thy iudgement doe so affright me, that without thou in thy abundant mercy helpe (O Lord) I utterly perish. Haue mercy vpon me, O Lord, haue mercy vpon me, and according to the multitude of thy mercies, doe away mine offences: wash mee, and cleanse mee from all my sinnes, make me a cleane heart I pray thee, and renew a right spirit within me, and now let my poore distressed soule, with thy heavenly grace be comforted, whose onely stay and refuge O Lord thou art, for whom haue I in heauen (O Lord) but onely thee, and nothing here on earth doth my soule more desire, or delight in, then in thee, and in thy sauing health. For sake mee not therefore, who thus flyeth to thee for succour and comfort, and vnder the shadow of thy wings to be defended: O shelter me vnder the same, for who shall worship thee in the pit or graue, then let my soule liue, and it shall for euer praise thee in the congregation of thy Saints, in the land of the euer-living.

Certaine.

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Certaine deuout inward comforts by him continually vttered and vsed.

Grant vnto me (O God) free pardon of all my sinnes, and remember not the sinnes of my youth: as my Ignorance, pride, wantonnes, and lustes of the flesh.

Grant vnto me Lord Iesus grace, at no time to dispaire or distrust of thy fauour and mercy towards mee.

Grant vnto mee O my God, and send into my sad and distressed soule, a tast of thy swete mercy.

Grant vnto me, O swete, and gracious Iesus, a willing minde, and heart to loue thee onely, and grace to pray to thee faithfully.

Grant vnto me Father of mercy, thy gracious assistance, enable me to withstand all the Devils temptations.

Grant vnto mee, O thou the wel-spring and fountaine of all good desires, grace, to put out of my minde, all worldly and vaine cogitations, which may now hinder me in thy seruice, or in the meanes of my saluation.

Grant vnto me, O blessed Bridegrome of my soule, assurance here, that I shall be with thee this day, in thy Kingdome of glory.

Grant vnto me now, O thou the life of my soule, that though now I am to dye ignominiously, yet that I shall rise againe in the day of Resurrection most gloriously, and behold thee in thy perfect glory.

A Prayer wherein hee was exercised.

O Father of mercy. and God of all consolation, whether shall I flie from thee, oh where shall my poore distressed and sinfull soule seeke for peace, and comfort thus perplexed: to come to thee the fountaine of all goodnes and comfort, I dare not, for I haue sinned against thee onely, and committed many most grieuous offences in thy presence, which maketh me

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me detestable in thy sight, and to dye the same if that I could
for feare of thy heauy displeasure. To approach thy courts
O Lord, to pray to thee for mercy, or to praise thee O Lord I
cannot tell how, for I haue bene so accustomed to walke in
all euill wayes, that now to begin to walke in thy wayes, I
am not in the least manner able, for my tongue is still tyed,
my heart is still obdurate and rebellious, my thoughts are
wandring whilst I am in this Tabernacle of my flesh, after
the vanities of this world. Turne me O Lord my God vnto
thee, and I shall be turned, conuert me vnto thee, and I
shall be conuerted, call me home againe vnto thee, and take
me to thy mercy: oh teach me thy statutes, and I will keepe
them euen to the end, but my tongue to praise thee, mollifie
my heart to loue and feare thee, direct and enlighten my will,
memozy, and vnderstanding to delight and seeke thee, and to
loue nothing moze then thee, and in thy seruice to be buſied.
Thy worke O Lord this onely is, freely thou giuest the same
to whom thou pleasest, Oh make me my Lord and God I
pray thee in the abundance of thy mercies, partaker of the
same, whole multitude of sinnes makes me thereof vn-
worthy.

This Prayer he saide at the time
of his Death.

His continual prayer and hearty eiaculation.

O Lord haue mercy vpon me and saue mee, for in thee
doe I onely put my trust.

O Thou the Saviour of all Mankinde, and most merci-
full Samaritan, to thee I now dye, in the holes of thy
wounds to be sheltred and defended, hearken I most
humbly pray thee, and incline thine eares vnto me, and for
sake me not euen for thy mercyes sake, for my soule wholly
trusteth in thee and thy saving health. Thy arrowes O
Lord doe sticke fast in me, and of thy terrible Judgements I
am

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am soze affraid. As thou camest into the world, in the ful-
 nes of time to be a Jesus to all Mankinde, come now and be
 my I C S A S for thy ayde I lacke: as thou camest into the
 world to be an advocate for all mankind, become mine now—
 I pray thee. Plead thou my cause O Lord, and let not my
 enemies triumph over me, but rouse me and deliver me out
 of the handes of my enemies even for thy mercy sake. Oh
 plead for my wickednes thy righteousness; plead for my dis-
 obedience thy obedience; plead for my pardon thy meritori-
 ous Death and Passion; plead for my blessement, thy accur-
 sednes; plead for my life, thy death; plead for my weak-
 nes, thy all sufficiencie; plead for my wretchednes and mise-
 ry, to have the long white Roabe of thy Innocency to cover
 me withall, that I being therewith robed, may beholde the
 glory of thy Tabernacle and beauty of thy holy Temple,
 without which I cannot, nor shall not be able to stand but
 appeare most vile. The former mercyes shewed to many of
 thy servants, O Lord emboldens me, to approach unto thee
 and to lye at thy gates of mercy, expecting thy comfortable
 answer. O come unto me my Lord Jesus, come quickly
 shew unto me the light of thy countenance, and then I shall
 be whole, accept now of my teares, and unfained sorrow and
 contrition, for that I have offended so good and gracious a
 God: abandon and put out of my minde, love of the world
 and feare of death, and fire my heart and thoughts onely on
 thee, and thy saving health: sweeten this bitter cup of death
 unto me, to make it acceptable and welcome, not fearing or
 despairing thereof to taste, but willingly to drinke it up: O
 sweeten it with assurance now to my soule, when this mo-
 mentary life of mine is fled away, to enjoy thy everlasting
 glory which thou hast prepared for me in Jesus Christ, thy
 alone Sonne and my onely Saviour. O give me now and
 send into my eares, and assure my heart, of the blessed
 paradise, of Stephens vision, which is to see thy onely Sonne
 my Saviour sitting at thy right hand in glory. And now to
 thee O Lord, of all spirits as is most due, and to thee al-
 one belongeth, I am prepared joyfully and willingly, to
 glori-

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give and render unto thee this body and soule of mine which are thy due, and which of thy blessed mercy, I received from thy blessed hands: Lord Iesu receive them, come Lord Iesus, hast thou unto me, come O my God and make no long tarrying, but make me: I expect thy coming, Lord Iesu receive me in mercy, Amen. And these thy mercyes I crave in the mediation of my Saviour, now faithfully praying and repeating his forme of prayer.

Our Father which art in Heauen, &c.

The portions of Scriptures whereon hee con-

tinually meditated, after these

Prayers were ended.

The 8. Chap. to the Rom. in that he much delighted to read, in the 5. Chap. 2. Epistle Cor: in the 4. Chap. first generall Epistle of Iohn, in the 4. Chap. Hebrewes. 18. Chap. St. Luke, the Parable of the poore and humble Publicane, Plalme 6. 25. 26. 27. 28. 31. 32. 34. 35. 38. 40. 42. 43. 51. 55. 56. 86. Who so is pleased to peruse these noted Scriptures, I hope, as they did yeelde comfort to the read, they shall no lesse bee thought worthy of the meditation of the living.

I must pay two Legacies which I promised unto him: I would, one to the right Honourable Sir Henry Mountague Knight, Lord chiefe Justice of England, his humble thanks and hearty prayers to God, to requite and redouble his blessings here and hereafter, for his Christian and religious care of his distressed soule, to take and send means to comfort and save the same, praying and attributing to God the glory, who by the weak means of our sinfull hath called and taken home now againe to his most blessed soule, his wandering sheepe, which Honourable care and christian Industry of his, shall remaine memorable in the world, and undoubtedly rewarded by God with his glory.

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am sore afraid. As thou camest into the world, in the fulnes of time to be a Jesus to all Mankinde, come now and be my I E S U S for thy ayde I lacke: as thou camest into the world to be an advocate for all mankinde, become mine now— I pray thee. Plead thou my case O Lord, and let not my enemies triumph ouer me, but ridde me and deliuer me out of the handes of my enemies euen for thy mercy sake. Oh plead for my wickednes thy righteousness; plead for my disobedience thy obedience; plead for my pardon thy meritorious Death and Passion; plead for my blessednes, thy accursednes; plead for my life, thy death; plead for my weakness, thy all sufficiencie; plead for my wretchednes and misery, to haue the long white Roabe of thy Innocency to cover me withall, that I being therewith roabed, may beholde the glory of thy Tabernacle and beauty of thy holy Temple, without which I cannot, nor shall not be able to stand but appeare most vile. Thy former mercyes shewed to many of thy seruants, O Lord imboldens me, to approach vnto thee and to lye at thy gates of mercy, expecting thy comfortable answer. O come vnto me my Lord Jesus, come quickly shew vnto me the light of thy countenance, and then I shall be whole, accept now of my teares, and unfained sorrow and contrition, for that I haue offended so good and gracious a God: abandon and put out of my minde, loue of the world and feare of death, and fire my heart and thoughts onely on thee, and thy sauing health: sweeten this bitter cup of death vnto me, to make it acceptable and welcome, not fearing or despairing thereof to taste, but willingly to drinke it up: O sweeten it with assurance now to my soule, when this momentary life of mine is fled away, to enjoy thy euerlasting glory which thou hast prepared for me in Jesus Christ, thy alone Sonne and my onely Saviour. O giue me now and sound into my eares, and assure my heart, of the Heeues paradise, of Stephens vision, which is to see thy onely Sonne my Saviour sitting at thy right hand in glory. And now to thee O Lord, of all Spirits as is most due, and to thee alone belongeth, I am prepared ioyfully and willingly, to
giue

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Another Legacy bequeathed, to the right worthy, learned, graue and Worshipfull Sir Henry Yelverton, his Majesties Atturney Generall, to whome Dr. Francis Robinson acknowledged himselfe very much bounden, in instructing, and inlightning his vnderstanding in the letter of the Law, wherein he presumed of his owne wit and vnderstanding to make euasion: but by his grauity and wisdome he so confuted him, that hee to the gloze of God being so manifestly conuincied, and shewed what a haynous fact he had done, prayed God for the same, and prayed most heartily vnto God, to continue and to increase such happy Guardians to his Majesties peace, and weale publike of this whole Realme.

His owne relation of the beginning and proceeding in his foule fact, spoken the same morning a little before he went to his execution.

Not long had hee bene acquainted with the fashions of Citie of London, for he had not bene in London aboue foure times before that time he did put in practise his detestable fact: his suites, places, and persons, were not of meane degree, such was his ambition: But to the Kings most excellent Maiestie and his Royall Court hee wholly adressed himselfe, and by petition, and helpe of others his Majesties attendants, moued his Maiestie for a Commission and protection, vnder his Majesties hand, and great Seale of England, concerning the refozming of the diuers abuses, of Victualers, Banishers and Murers, hauing not long before heard, a Petition was preferred for refozimation of some such abuses. He thereupon conceiued presently, that this was a fitting subiect for him to worke on, to get thereby money to supply his wants, and to satisfie his greedy minde; though he bought it in the end at a most deare price and rate.

For the better contriuing and effecting of his determination and purpose, he got an accomplice by name Morgan, with whom he got first acquainted, at the Swan at Charing-Crosse,

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Crosse, and from thence both of them remoued to the signe of the Payden-head at Saint Giles in the fields, where hee tolde Morgan his Companion, his Designes were plotted, and resolved of, what should be by him afterward put in execution, which truly so it happened. And presuming too much vpon that small vnderstanding and knowledge he had in the Law, of himselfe drew the forme of a Commission, and thereinto inserted to make it beare the more validity, the names of diuers worthy Attendants about his Maiesties Court and most Royall person, to them from his Maiestie directed, in his Maiesties name to aske, cease, leuie, and receiue in foure severall Shires in this Kingdome, certaine severall summes of money, according to the tenure of their Commission, to them from his Maiestie directed.

This forged Commission being by him alone inuented, and treacherously deuised, brought it to a Scriuener in London, where hee had the same ingrossed, and without the knowledge or privity of any, did put thereunto a counterfeit great Seale, for the true great Seale of England, and so by vertue thereof, though none at all there was, did aske, leuie, and receiue at severall sittings in Commission, though no lawfull authority he had thereunto, the summe of twenty eight pounds and five pence deceitfully, of the Kings liege people. And this he did for the space of a moneth continue and procede, not thinking of the all-seeing eye of Almighty God, that would discover him, and suddenly confound him, and his most wicked device, wherof when he least imagined, or suspected, euen then betrayed his treacherous heart and detestable fact.

After the time of his apprehension for this most detestable and foule fact, behold how steadfastly he stode in the Iustificati-
on of the same, and vnder the name of a worthy Knight, Sir Robert Maxwell, to say he had his privity and help therein, (of which) he in the least manner was not acquainted; and for which his most false and vniust asperſion on him, at the time of his death, on his knees, and salt teares fast trickling downe, most humbly, and heartily craved, his fre pardoning

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doning of him for the same : and said , it was the Devils
inticing of him, to doe what he did (namely) that foule and
filthy treacherous deede of his, and that which did much af-
flict and terrifie his soule , more then Death it selfe , whose
grim countenance he did behold so to accuse an innocent guilt-
lesse, worshipfull, and worthy Gentleman , that thereby
himselfe who onely was guilty of that foule fact , might be
freed ; whereof God in his Justice would not approue, nor
be so deluded, but brought him the plotter, contriuer, and
actor of villany, to receiue his iust reward for the same, that
the mischief by him pretended, to light en others, did at the
last fall on his owne pate. And the net and snare which hee
had priuily layd , and secretly spread abroade to intrap ano-
ther, therein himselfe was ensnared.

And thus he concluded : Let all take heede , and beware
of couetousnes, content themselves with that they haue, la-
bour honestly with their hands for their owne living : for the
honest and industrious Labourer , God will for ever blesse,
but they that doe trust in lying vanities, to get wealth by de-
ceitfull meanes and wiles , let them know, said hee, that
though God for a while forbear them , yet his Justice re-
quires to render vengeance to them, as iustly on me now he
hath done.

Like a Lambe going to the slaughter so went he vnto his
death, prepared befoze to suffer the same, willingly, patient-
ly, and ioyfully : and our confidence is such of him, that he is
receiued into the Fold of that most blessed heavenly flocke,
whereof Iesus Christ, the great Shepheard of vs all is the
keeper and defender , and into which number, the Lord Al-
mighty in his abundant mercy giue grace to all, daily so to
prepare themselves, that in the end they may be found wor-
thy thereof. Amen.

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The conclusion.

THus deare Country-men. haue I exercised your patience, and boldly presumed to incurre your censures, for the zeale that I beare to the soules of men, desiring, and daily hartily praying to Almighty God, that his downefall may make all others wary, and carefull to dye sinne, the reward whereof, and to the delighters therein, you haue heard. And although God in his mercy deferrres to punish, expecting mens conuersion, which if they doe not in his expected time, hee payes home in the end, such their neglect of him, with most fearefull and unrecoverable downefalls.

Act. 27. May. 1654

FINIS.

W. C.

